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Number 29

The Spirit of Our Intercession

By James I. Vance

CHICAGO

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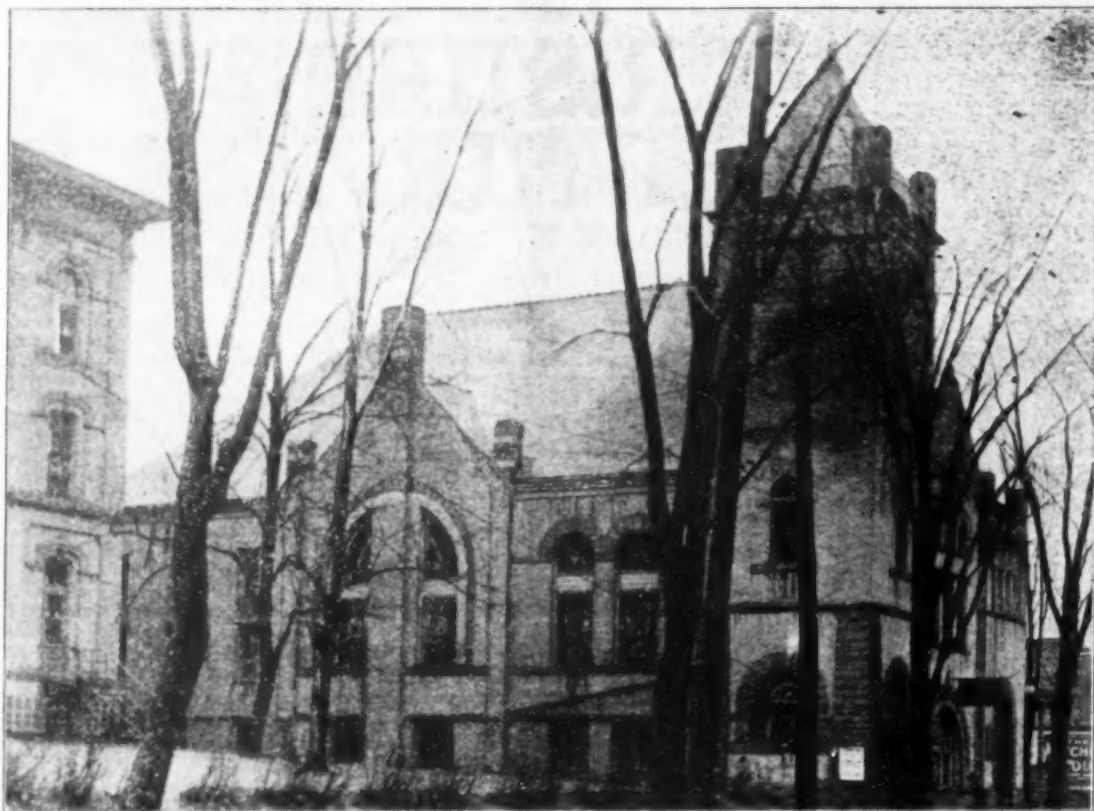
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DISCIPLES PUBLICATION SOCIETY

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CENTRAL CHURCH, TOLEDO

This property was saved from sale for a \$10,000 debt, and the cause in Northwestern Ohio from defeat by a Church Extension loan of \$6,000. There are now 1,100 members, with Bible school attendance of 600 and missionary gifts of \$1,630.95. It has helped to establish three other churches in Toledo. The total membership of the four is 2,227, with 2,099 in the Bible schools.

WHAT AND WHY IS CHURCH EXTENSION?

Church Extension is a perpetual fund that is loaned to churches to assist them in building. The loan is repaid in five annual installments, beginning two years after it is made. The interest rate on the regular fund, about two-thirds of the whole \$1,348,190.01, is 4 per cent, on the \$480,546.82 of Annuity money it is 6 per cent. Since it was started in 1888 the fund has helped 1,885 churches in 44 states, 5 provinces of Canada, Hawaii and Alaska, to build. Of these, 1,237 have paid back their loans in full, and the money has gone out to help others. Only 14 have failed. The total of money repaid is \$2,080,419.92. This, with the original principal, makes \$3,428,609.93 of aid extended to the churches.

The fund was organized to help sixteen hundred churches that were homeless. It has been found that from \$250 to \$1,500 will enable most of these struggling mission churches to build and start on a career of growth and prosperity.

Until recently all that was required for a church building was four walls and a floor and a roof. Now the Bible school must be graded and organized by departments and the building must be more like a college than a "meeting house." The congregation that would serve its generation, and be supported by its generation, must adjust itself to the new day, just as certainly as farmers must have modern harvesting machinery instead of reaping hooks, and undertakers "burial cars" instead of horse-drawn hearses.

The modern city with its high ground-values presents a most difficult problem and a most colossal task, especially for people that have neglected it as long as we have. Loans of \$10,000, and even \$20,000, must be made to secure and improve strategic locations. This has been done so often and with such outstanding success that we no longer count it a hazardous venture, but the sanest, safest and most necessary sort of Christian enterprise.

If the Men and Millions Movement were giving to this fund ten times the \$200,000 which has been assigned to it, every penny could be loaned to the very highest advantage. So the success of the Movement is of the utmost importance to the vigorous extension of the Kingdom in the homeland.

MEN AND MILLIONS MOVEMENT
222 West Fourth Street, CINCINNATI, OHIO

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT A. WRIGHT, CONTRIBUTING EDITOR.

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Christ and the Soul

CHRIST IS AT WORK TODAY IN THE SOULS OF MEN.

We follow no dead Christ, but one who lives among us. We are looking for no absentee Christ to appear on the clouds of heaven, but we have a Christ who even now dwells with His people. There is no more powerful force in the world today than the Living Christ. People of today, as in Jerusalem of old, are divided concerning Him. Some in our modern world would have Him crucified afresh as a false prophet. Others see in Him the one who will redeem His people.

It has ever been difficult for believers to explain how an unbelieving world could turn away from Him. Jesus of Nazareth told his disciples that the human heart is like a field and the Gospel worker like a sower. Not every kind of ground will receive the seed and bring forth thirty, sixty and a hundred fold.

Paul declared that Israel did not turn to Christ because there was a veil before its face. Whenever the law was read, this veil was present. For the believer, the veil was rent in twain and he could see Christ, even though as in a glass darkly.

The law as a stumbling block to ancient Israel was not different from the worship of the past that is to be found in men's hearts today. There are many who worship dead law-givers instead of following the Living Christ.

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There are some men who revere a denominational leader more than Christ. Whether it be the worship of Luther or Calvin or Wesley or Campbell, such devotion to dead prophets is not to be justified. We may be grateful to these independent spirits who followed the Living Christ in their day, but if we tarry by their tombs instead of following on with our Lord, we have a veil before our face.

But there are other veils before the faces of men. Some have a devotion to a remote and less helpful past. Those who live for the things of the body have gone back to the times of man's animal origins. Gluttons and drunkards and debauchees shall never enter the kingdom of Christ, for these have a veil before their faces and so never see the Christ in his beauty.

Nor are men kept away from Christ only by physical sin. A more subtle, and sometimes incurable, disease is that of spiritual pride and selfishness. Jesus was tender with outrageous sinners but let loose an awful denunciation on the religious aristocracy of the Jews of his day. Selfishness, hardness of heart, spiritual pride, all of these obscure one's spiritual vision. The unfortunate souls possessed by these sins will never find their way to the great salvation which is shared by the true friends of Christ.

We are not to suppose that true believers are born in a moment into the new life. The new birth is fol-

lowed by a long period of growth before maturity is reached. The Christian world rests under few handicaps today worse than the belief that men come easily into a complete possession of the divine life.

In the old camp meeting religion, men tried to pray themselves through in one awful night of spiritual agony. Burdened souls practiced an auto-suggestion which gave them the emotions they sought, but it was soon revealed by their walk in the community that they had not found the full life in Christ. Only a life-long quest could bring that to them.

The sacramentarian sought to impart the divine grace by the laying on of hands. "Have you received the Holy Ghost? Have you been confirmed?" asks a divine of the Oxford Movement persuasion. The man who is confirmed under such a theology will not, in all probability, live like a hero in the church in his after life.

Paul took pains to establish the notion of a growth in the divine life. He said we must work out our salvation with fear and trembling. He was concerned lest he, after having preached to others, should become a castaway. He confessed toward the close of his life that he had not apprehended but that he still pressed forward to the prize. He defined the Christian's growth as being "from glory to glory." Now we see in a glass darkly but at last we shall see face to face.

It is this principle of growth that makes every kind of spiritual exercise of such surpassing importance. Since Paul himself could not regard his salvation as a matter thoroughly settled, it is a blind or a spiritually proud man today who rests comfortably in a belief that his soul is well provided for.

The most astonishing part of Paul's doctrine of Christ and the soul is to be found in his idea that Christ himself grows from glory to glory. For those who still seek a dead Christ, or one living somewhere in the skies, such a conception is shocking. For the man who knows the meaning of life, it is quite essential. The proof of life is in the power to change. A static Christ would be a dead Christ.

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Many of us hunted the pot of gold at the foot of the rainbow. We never came up to the rainbow, but that was not because the rainbow was not there. It went on before us. It is in some such way that our Christ lures us on to ever loftier heights of spiritual achievement. Religious men today probably understand the mind of Christ better than the average church man of the first century did, or else two thousand years of history have been wasted. There are so many of the dark sayings of Jesus that have been repeated and wondered at until now at last the wonderful truth dawns upon our souls. The Living Christ is leading us into all truth and toward the perfection of his wonderful life.

EDITORIAL

CHRIST OR BARABBAS?

WHILE some men are proclaiming that Christianity is dead, others are asking that it be given a trial. For some, George Bernard Shaw appears today in the light of a defender of the faith. He says that for two thousand years we have been following Barabbas the robber, asserting that the big men in the church today live by profits which are only to be compared with the ill-gotten gains of the man who was released by Pilate.

If such a view is overstated by the well-known dramatist, it does contain an element of truth. The church has never yet made a complete experiment in following Jesus Christ. We have set up thinly disguised Greek philosophies as theology and we have organized a veiled Roman empire as the true Catholicism. Scholasticism has stood in Protestant pulpits and substituted its speculations for the Gospel of Christ. We have tried many things which have been called Christian but which have not been essentially so. It is now time to try Jesus Christ and His Gospel.

The Anti-Christ is in the world. He is the spirit of conscienceless power as embodied in Germany's present leaders, but this spirit is to be found in the hearts of some on the other side of the battle line as well. Whoever would win in war or business or anywhere else by the abandonment of conscience and the right, belongs to the company of the Anti-Christ.

The Barabbas spirit in the world will likely meet a check, for it has over-reached itself in its robberies. It is the greed of the liquor interests rather than the skill of the "dry" leaders which has hastened the coming of national prohibition. Had coal dealers been satisfied with reasonable profits they would not now rest under the displeasure of the Government.

Under the leadership of Christ men will have no less interest in business and industry than we have had under Barabbas, but they will find a new motive for success. They will prize power for the opportunity it gives to make our world better.

COMMISSION ON RELIGIOUS PREJUDICE

THE Knights of Columbus, an order of Roman Catholic laymen, have had a Commission at work during the past year studying the reasons for religious prejudices against the Catholics. This Commission in making its report stresses four different ideas.

It invites all good citizens of every faith to help in maintaining freedom of worship. Anti-Catholic agitators have insisted that religious toleration is the last thing the Catholic wants. They should rejoice to have this great organization committed to the American principle.

Furthermore, the Commission asserts that Roman Catholics are not opposed to the American school system, but that they desire to see these schools perpetuated and made free to all children who wish to use them.

In the strongest terms, the Knights of Columbus assert that they owe no political allegiance to the Pope. We have been told that the Catholic cannot be a good citizen since he does not in reality renounce his allegiance to a foreign potentate. In a public and specific

way the members of this society deny any foreign political bondage. The Pope for them is only the spiritual father in the church.

The Commission further reports itself in favor of union efforts with all sorts of religionists in matters of community uplift where credal questions and methods of religious work are not involved. The Catholic attitude has often been thought to be contrary to this.

Many Protestants will assert at once that this pronunciamento may represent some Roman Catholics, but not all. The same thing is true when we undertake to set forth a Disciple attitude or a Methodist attitude. Doubtless the Knights of Columbus are no more ready to be judged by the position taken by some priests than all Disciples are willing to stand for the declarations of a reactionary evangelist. Even if it should prove that these laymen are at variance with all priests, it will at least be of advantage to take them at their word and live at peace with these who also confess that Jesus Christ is Lord.

THE REAL HERESY OF OUR TIME

THE heresy-hunter with his ludicrous ideas of what heresy is has almost turned a bad word into a good one. There are young men who call themselves "heretics," meaning thereby that they choose to think independently rather than to allow others to think for them. In this sense all men of real intelligence are heretics.

But the word has a rather unpleasant meaning in many of the New Testament references. Signifying division, it has all the connotations of wrong-headedness and wilful sectarianism in spirit. When we ask in this darker meaning of the term who the real heretics of the day are, we are apt to discover that they are the people who are wrong with reference to Christian ethics.

The quarrel with the historic creeds of the church is not that they say too much about Christ, but that they say too little. Christian theology today gives Christ a more fundamental place in human history than he was given in any of the earlier creeds of Christendom.

But there are many who say, Lord, Lord, and do not the things that our Lord told them to do. They often speak of the Golden Rule as an excellent thing for a Utopia. The New Testament standards for the treatment of an enemy are set to one side as impractical and visionary. We are not concerned so much to reject some doctrine about God or Christ as some of the teachings of Jesus Christ in the field of Christian ethics.

In order to use the teachings of Jesus, we must first get His point of view. He did not come to give new statutes. The letter killeth but the spirit maketh alive. This does not mean, however, that we may go so far with interpretative processes that we shall at last arrive at convictions opposite to those of Jesus and yet call ourselves Christian.

A good deal of the so-called difficulty in practicing the Christian ethics lies in our own hardness of hearts. Sometimes the man of the older orthodoxy accepts an orthodox creed but rejects the ethics of Christianity. He has thrown away one of the important elements of the Gospel.

GOING TO AN UNKNOWN COUNTRY

THERE is no way to make living safe and it is well that this is so. The most obscure life is lived in the presence of a thousand dangers. The great souls of history have welcomed danger in the quest of the big things of life. Abraham went out, not knowing whither he went. Not as an idle and irresponsible nomad but as a man of spiritual vision he dared that he might have a country for himself and his seed.

Martin Luther dared. When he hurled his defiance at Rome he could not foresee the end. Having put his feet in the path, he had to walk in it. When he first denounced the selling of indulgences, he had no idea of ever living outside the communion of the Roman church.

The Pilgrim fathers went out to a land they knew not. They paid dearly for their faith and courage. They did not foresee the great nation, with its thousands of factories, that would develop in the wilderness to the west of them.

The whole world at this time is on a great adventure. We have dared to break up the established customs of the past. Such innovations as universal service and food control, two of the most revolutionary ideas that have ever been considered in this country, have come in with only a ripple of excitement.

On beyond lie events and experiences that no man can foresee. Yet we must not believe that the development of our world is not in accordance with our character and our ideals. Israel was already in the soul of Abraham in Chaldea. Our own future is already latent in the ideals of our time.

It is for this reason that America must fall upon her knees. The character of our coming century is being determined in these critical times. A wonderful opportunity is ours to stamp upon the future the quality of our most solemn purposes.

A NEW DEPARTURE IN CHURCH EXTENSION

THE Board of Church Extension is taking a radically new step this year in devoting the offering of the year to the building of a mission house for an immigrant church in either New York or Chicago. Previously, the board has used all of its funds as loan funds. They have been repaid by the churches securing them. The plan is an excellent one for American churches operating under normal conditions. Under the conditions prevailing in Home Mission work among immigrant groups, it would not house new congregations.

The idea of devoting an annual offering to the building of a mission house is a way of taking a referendum. If the churches approve this sort of policy they will come up with an unusually strong offering. If, on the other hand, they disapprove, they will bring in a small offering. The significance of the offering this year should be made plain to all the churches so that there may be no failure for lack of information.

The Board of Church Extension is managed by competent business men and there is an evident purpose of making progress in method as well as in accumulating ever larger sums of money to be used for the building of church houses. This board needs only the assurance that the brotherhood is willing to move with them.

The matter of a building for immigrant groups is of pressing importance. Many of these people have forsaken the churches of their fathers. They are not willing, however, to seek a new religion at a meeting held in an old grocery store. Quite as much as the native American demands proper environment for worship, the newly arrived immigrant longs for artistic expression for religion.

The immigrant is today sadly neglected at our hands in every way. It will be of no use, however, for mission boards to go ahead spending money in other ways unless the Board of Church Extension is able to back up the work with generous appropriations for modern and adequate mission houses of approved design.

LOSS OF AN EDUCATIONAL LEADER

THE unexpected death of Professor Charles E. Underwood, professor of Old Testament Language and Literature at Butler college, brings a sense of loss to us all. He has been active in so many ways outside his teaching profession that his place will be hard to fill.

In educational work, he has served as president of Eureka college and as teacher in Butler. When he left Eureka, it was to escape the burden of administrative duties, but he was soon in the midst of new ones. As secretary of the Board of Education, he has acted with efficiency, expecting to be relieved by a full-time secretary. The time did not seem ripe for the latter development and he worked on under this heavy duty.

He was also active in the city mission program of the city of Indianapolis and in the local federation work. His willingness to work made him assume ever larger duties in his local community which cost him much. His growing social sympathies made him a valuable counsellor in a city program.

The men of the Campbell Institute also mourn his loss. He has served two years as vice-president and it was his boast that he had never missed a meeting since he had joined. At the approaching meeting this summer, his vacant chair will symbolize to his friends a great sorrow.

Professor Underwood was born in rural environment and was a self-made man. From a village in Indiana he climbed laboriously to the eminence he reached and at the time of his death he was still a young man. Had he been satisfied to work shorter hours and had his brethren been more thoughtful to relieve him at times, he might have gone on to many other exploits of the greatest significance.

His spirit was kindly. Even toward those who were occasionally his critics, he had a tolerance that was beautiful. He loved the company of his brethren and never fell into the seclusion that sometimes delights the scholar. Above all, he was religious and claimed in his inner life the deeper joys of a daily companionship with Christ.

VAIN REPETITION

AMONG the teachings of our Lord on the subject of prayer is the exhortation that we shall not make vain repetitions as the heathen do. This is really a teaching against verbal and thoughtless prayer. A ritualistic prayer is vain repetition if it is thought-

less. The evangelical believer may also be guilty of vain repetition. Who has not gone to prayer-meeting and heard the elder utter the same prayer week after week? Who has not listened to the minister's extempore pulpit prayer and learned to recognize the frequently recurring phrases?

Phillips Brooks believed that posture and words were a part of effective, thoughtful praying. He said: "And pray distinctly. Pray upon your knees. One grows tired sometimes of the free thought, which is yet perfectly true, that a man can pray anywhere and anyhow. But men have found it good to make the whole system pray. Kneel down, and the bending of those obstinate and unused knees of yours will make the soul kneel down in the humility in which it can be exalted in the sight of God."

Formal and thoughtless praying makes a life more evil than it was before. The exhortation at the communion table, where we are warned that thoughtless participation but brings damnation to our souls, is true likewise of thoughtless praying. We take our most serious religious exercise and drag it down to the level of our social conventionalities.

There is a certain sense in which we need to study prayer. The books of liturgy of the historic churches are not useless for this purpose. The great devotional books, such as St. Augustine's "Confessions," and Thomas A. Kempis' "Imitation of Christ," are of value. Many still read the pulpit prayers of Henry Ward Beecher with edification. The prayer spirit is best communicated by the great souls who have prayed. We will best learn to pray by hearing others pray. The world's devotional books take us as silent listeners into the inner lives of some of the greatest souls who have ever lived.

THE FINE ART OF GROWING OLD

THE old men of the Bible were specially honored men with peculiar authority in their communities. Their length of years and richness of experience were supposed to give them some peculiar authority. It is not surprising that in America, the young man's land, where the population is continually recruited from the youth of other lands, we should ever be in the attitude of regarding the young man as of pre-eminent value to the community. We are all moving on, however, to old age, and time will recruit us for the army of the gray-beards.

The dread of old age is a fear of lessened power in the world. The woman who has ruled by her beauty fears it as the plague. The man who has lived by his muscles sees the day swiftly coming on when he will be a dependent, unless he learns some new way to serve the community. We all know old people who live in the past. There are crabbed people of the seventies who have lost their human affections and doddering old people who through disuse have lost their memories.

We should all be grateful for the people who pioneer the way to an efficient old age. Lyman Abbott has a larger ministry than perhaps any other preacher of the Gospel in America, though he speaks mostly from the pages of his weekly paper. Joseph G. Cannon is still loved and feared in American politics.

Some old people who have retired from more active duties are having the best time of their lives. They have time to reflect upon the meaning of life before

taking the last great journey. It is no accident that old age brings to most people a new interest in the religious life. God has given us old age as a time in which to make our souls ready for eternity.

The Christian may, therefore, welcome the days when the body grows weaker and the soul grows stronger. There is still labor fitted to our strength and there are the deeper spiritual experiences which can come only at the close of a life well lived.

WHAT SHALL WE DO FOR OUR DEAD?

MAINTAINING fellowship with the sacred dead seems to be one of the urgent religious problems of the time. The flower of humanity has been passing out of earthly existence upon the field of battle. Shall we be satisfied to forget these friends and relatives? We have never been willing to let death conquer in this way.

The Roman Catholics have long had the practice of masses said for the dead. This rests upon a doctrine of purgatory, a most depressing form of belief in a future life. They have also encouraged the practice of prayers for the dead. In the English church prayers for the dead have come to be in common use since the beginning of the war. Even the American Unitarian Association seems to inculcate prayers for the dead in its Communion service:

We remember those who have fallen asleep in Christ, in the joyful hope of resurrection unto life eternal! O Lord, refresh their spirits with the light of thy countenance.

We remember the fathers from the beginning of the world, and all who have wrought righteousness, even down to the present day. Refresh their spirits and give them abundant entrance into the joy of our Lord. And grant unto us, O God, that we may have our part and lot with all Thy saints.

The Psychic Researchers propose a form of communion with the dead by communications from the other world. That the interest in this sort of inquiry has increased of late is not to be denied. However, large numbers of people have yet to be convinced of the genuineness of these phenomena.

There remains for us the simple faith of the Apostle Paul, who was so sure of the life beyond that he was in a "strait betwixt two," whether to depart and be with Christ or to remain and comfort his brethren. There was for him but a thin veil between this world and the great spiritual country of those who had gone on before. He indulged in no efforts to create a geography for immortality. He rested firmly upon a few great posits of faith.

THE SCOLDING PREACHER

EXHORTATION in the pulpit has sometimes degenerated into common scolding. The minister is disappointed in his audience and the sins of the absent members are visited on the faithful who are present. He begins his ministry under high pressure, and when the inevitable reaction comes he undertakes to galvanize the situation into new activities by harsh and radical speech. This man is at last defeated. Sometimes he leaves the ministry convinced of the utter lack of spirituality in the church.

There is need sometimes for plain speech with regard to the sins of a people. This, however, should take the form of an appeal to conscience and a sense of right. Such appeals have spiritual beauty and are never marred by bad temper and complaining. There is

a great difference between a prophet and a common scold.

The scolding preacher is often in too big a hurry to secure results. The leaven hid in the meal works faster in reasonable warmth, but if it is put into the oven too soon its leavening work ceases. There are great spiritual processes in the souls of people which require time for their completion. It will not do to be impatient with these larger processes any more than one can afford to be impatient with the growth of the trees and the flowers.

The scolding preacher is often more concerned for the credit of his own ministry than for the glory of God. Absence from church, failure to contribute, and similar failures in duty, seem to him an affront to the dignity of his ministry. He resents these failures from a personal viewpoint. In all of this he has taken a lower view of Christian duty than he should. The loyalty of the people is first of all to God and not to a ministry.

Elijah was succeeded by the more loving Elisha. Amos was succeeded by Hosea, who preached the divine forbearance. The whole prophetic history teaches the greater effectiveness of a patient and loving leadership of the people toward the great ideals of the kingdom of God.

THE DULL SERMON

THE failure of the preacher is one of the reasons for small attendance in churches. The newspaper man regards as the chief sin of a newspaper that of dullness, since it defeats any good the paper might do. There is some reason for applying such a point of view to the work of the ministry.

Sermons are often dull because of their length. An instructor in Yale once replied to a query as to how long a sermon should be by saying, "We have observed that there are no souls saved after the first twenty minutes." A more recent utterance suggests that a sermon should be like a cube—the length, breadth and depth should be equal. A poor sermon must needs be short.

The teacher must know the art of holding attention for relatively long periods and he has studied modern psychology partly with this purpose in mind. The preacher, however, often ignores the various devices for securing attention. Establishing a point of contact at the start is of prime importance. The art of illustration which does not divert but which elucidates and carries the hearer easily on to succeeding points is of the greatest importance.

The dull sermon is often dull because the subject condemns the preacher to deal with trivialities. No amount of shouting can interest us deeply in some of the sermon subjects that we see announced in the daily papers. The preacher by his very subject sometimes reveals the fact that he has nothing of serious import to say. It is often true that people go through a weary hour of preaching out of loyalty to the church, rather than because of any real interest in the message of its minister.

The interesting sermon is organized around a great subject. It begins with the hearers on the plane of their every-day living and leads them to the mountain peak of some great theme. The true preacher is a flame of fire, for he has convictions about important matters that concern us all. The sermon of such a man will inevitably hold his audience tense with interest.

A Prayer

"Lord, to whom shall we go? Thou hast the words of eternal life; and we have believed and known that thou art the Holy One of God."

O SUN of life, O wondrous shining Light,
How pale our candles, flickering in the night!
And yet we boast the splendor of their rays!
O make us humble, Lightener of our days.

O Source of truth, O Wisdom past compare,
Speak unto us, that we Thy truth may share.
May some small portion of Thy heavenly lore
Leaven our minds. Instruct us evermore.

O Heart of God, O great unselfish Love,
That came to earth, a Father's care to prove,
We have but Thee; there is no other way
To truth, to life, to God's eternal Day.

—THOMAS CURTIS CLARK.

The Spirit of Our Intercession

By James I. Vance

THESE disciples were seeking greatness. It was a laudable ambition, but they had the wrong conception of greatness and a mistaken idea as to how it was to be achieved. They had an idea that greatness consisted in position, in the acquisition of some outward sign of dignity and power. Christ is saying to them, it is not won that way. Greatness is not in position, but in character. The great thing is not where you are, but what you do. It is not what you have, it is what you are.

COVETING PREEMINENCE

Sometimes we make the same mistake those disciples made. We want greatness in his Kingdom and in his work. Our ambition is to sit, the one on his right hand and the other on his left, in his glory. We covet a preeminence in his work. Sometimes our organizations fall into a kind of generous rivalry for the first place of leadership in Christian work, imagining that position and preeminence and some outward sign or mark of advancing the cause of Christ is the great thing, and Jesus comes to us and says over again the old words: "It is not where you are. It is what you do. It is not your place. It is the amount of service and sacrifice that you put into my work."

"Can ye drink of my cup, Can ye be baptized with my baptism?" He is saying that to his people in these days with a new emphasis, but with the old yearning in his heart. He is saying it to us across the battle-fields of the world.

THREE GREAT WORDS

We have been sobered by the thought that our nation is at war. We have done our best to keep out of it, but we are in it and I fancy that at last we are glad that our flag is floating alongside the tricolor of France and all the other flags that stand for freedom and for humanity. We have tried to keep out of this war, but we are in it because we believe the cause is right, and because we feel somehow or other that in it we can serve Christ. Already we are seeing that, in the providence of God, some good is coming out of the struggle. France has gotten a new birth. She has been regenerated. Russia has been democratized. Great Britain has been unified. Belgium has been glorified. And now our country is being internationalized as it enters the struggle in which it is not after one foot of territory, nor one ounce of temporal power, nor

"And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee."

"And he said unto them, What would ye that I should do for you?"

"They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."

"But Jesus said unto them, Ye know not what ye ask. Are ye able to drink of the cup that I drink? or to be baptized with the baptism that I am baptized with?"

"And they said unto him, We are able."

"And Jesus said unto them, The cup that I drink of ye shall drink, and with the baptism that I am baptized withal shall ye be baptized;"

"But to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared."

any nation's money, but simply after the chance to serve humanity.

Across those drenched battle-fields the great Captain of our salvation is saying to us as a nation and to our churches: "Can you drink of the cup that I drink? or be baptized with the baptism that I am baptized with?"

It seems to me that there are three great words which speak to us out of this struggle. The first is *service*. That is the thing that is flaming along the battle front, and that is why we have shouldered our share of this burden.

When King George was crowned in Westminster Abbey, the text of the sermon by the Archbishop was this: "I am in the midst of you as he that serveth." Little did they dream then of the significance of that coronation text, for that is the thought that lives in this struggle. Some one from Australia who had gone to witness the coronation exercises tells how one night, going home from a function, he wandered into an alley, having lost his way, and there in the heart of London about midnight he found an English lad sitting on a doorstep with his little sister in his lap. He had taken off his coat and wrapped it around the child to keep her warm. That, he said, he saw in the heart of the empire at midnight.

LEARNING THE MEANING OF THE ATONEMENT

Ah! That is a great thing in this war. If we interpret it aright, it seems to me, that is what we are trying to do. That is what America's entrance means. Our church must catch that note. We are simply unclipping ourselves that the needy may be

clothed. It is the old theme of service, and we shall miss the significance of these days if we do not hear Christ putting a fresh emphasis on the glory of service. Service is the way to greatness.

The second thing is *sacrifice*. I do not think there will be any trouble about understanding the atonement after the war is over. I do not think men will discuss this or that or the other view of the atonement after this war is over, for it is aflame all along that battle-line. It is sacrifice, and it is sacrifice for others. They are living the atonement over there. It is not only service, but it is sacrificial service. It is not only getting a new interpretation, it is getting a new emphasis. The very soul of the thing is in this world struggle. As these men come back from that war and we preach over to them the old story of the cross, they will know what it means, because they have themselves all the while been putting that glorious truth into practice, even though it cost life. As Christ laid down his life for us, so we ought to lay down our lives for the brethren.

THE LESSON OF UNITY

The third thing is that which comes out of these two, out of sacrifice and out of service. It is *unity*. It is not necessarily union. It is something bigger than union. It is unity. It is co-operation. It is the laying aside of little things to do the big things. It is seeing the big things face to face. How cheap and poor and tawdry some of the things which divide us seem as we pause to view the issue!

Somebody was telling me recently of a communion service on the battle-line. All kinds of people were there partaking of the sacrament. It was a Presbyterian minister who was conducting the service, but Presbyterian leaders were not the only ones helping him to distribute the sacred emblems of the Savior's crucified body. Methodists and Baptists and Protestants and Catholics, and probably Jews, were all there. They were all reverent before the great significance of the life that had been laid down for humanity, and the symbolism of that holy sacrament swept aside all small lines of difference and division, as they faced the glory of that passion. That is coming to us in these days.

The Bishop of Montreal said that even if the Archbishop of Canterbury were to come to him and forbid him doing certain things, in a line with Christian unity, that even if the Archbishop of Canterbury were to come to him and say: "This must not be

done," he would say: "I cannot recognize any authority short of that of the great Head of the church."

DRINKING OF THE CUP

Is not Christ speaking to us today as perhaps we have not heard him speak in the years gone by, of the greatness of the things which unite us, of the smallness of the things which divide us, of the greatness of those elements which go to make up the spiritual?

Can ye drink of the cup, the cup that brims to the lip with service, the cup that is blood-red with sacrifice? the old communion cup, the old loving cup of our faith—can ye drink of my cup and be baptized with my baptism? God grant that we may be able!

As we approach the God of nations, and seek the leadership of the great Captain of our salvation for ourselves and for his blood-bought church in these days of world need and struggle, let us pray, first, for *vision* that we may see him who is nail-scarred and thorn-pierced, and who shall see of the travail of his soul and shall be satisfied, and who in these days still cometh from Edom, with dyed garments from Bozrah, trailing the glory of his apparel.

Let us seek a vision of the crucified Christ, that we may be willing to drink the cup and share the fellowship of his sufferings, and then let us seek a vision of the compassionate Christ, that we may have pity in our hearts and be fitted to minister with Christ in shepherding a suffering world.

Let us pray next that we may see

ourselves and the revealing presence of our Lord, our need, our shortcomings, our sins, our duty, our possibilities in him, whose word says: "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him."

Let us pray also that we may see the open door which fronts and invites the church to its supreme opportunity, that we may see our chance for service, for making Christ known, for letting him live through as well as in us until the world shall know that God has sent him.

With this three-fold vision of our Lord, ourselves, and our opportunity, let us pray for *faith* in the mighty God, for a faith that will steady us during these times of tumult, for a faith that finds God on the throne and that has no doubt that because he is on the throne, good will be the final goal of ill, for a faith that sees ever around the mount in which God's servants

This address, with others, by John R. Mott, Henry Churchill King and a number of other religious leaders, may be obtained in book form from the Federal Council of the Churches of Christ in America, New York. These addresses are the great utterances spoken at the recent conference of the nation's religious organizations under the auspices of the Federal Council, in the City of Washington.

dwelt the army of celestial allies, and that in every condition can see all things work together for good to them that love God, to them who are the called according to his purpose.

Let us pray for *hope*, since we are saved by hope. Let us pray God for hope to see how things are going to be when he has his way with this world, and to live as though things were that way now.

HATING NOT PEOPLE BUT SIN

Let us pray also for *love*, love to him and love to one another, for love for our enemies, that these days of strife may not engender either permanent or temporary hatred, that we may never hate people, but that we may ever hate sin, injustice, unbrotherliness, and ill will, and that for our present task of world leadership we may be able to comprehend with all saints what is the length and breadth, and height and depth, and to know the love of God which passeth knowledge.

Let us seek God's continuing blessing and guidance for the President of these United States and for all who have the leadership of the nation in this world crisis.

Let us pray for our army and our navy, for those who are enlisting, for our sons and our daughters, and for all who serve the flag with arms and tools, on the battle-line, in the training camps, in shops, and in the furrows.

Let us pray for our allies, that no division may arise among us, but that we may fight as one man until freedom wins.

"He That Hath Ears to Hear"

By Charles O. Lee

THE world in which we live is a world of change. Things disintegrate and new things are formed before our very eyes. The flower that today is, tomorrow is cut down and withereth. The giant oak of today lies a rotting ruin tomorrow. The geologists tell us that the shaggy mountains are under process of change and that the seemingly imperishable rocks are crumbling. The historians tell us that not only do the inanimate things of nature change, but the organizations of men as well. Governments are not stable, for kingdoms rise and wane. Customs flourish and pass away, and the ways of life are continually in a state of flux. The anthropologists tell us that even man in his vital structure is ever changing; that old organs are ceasing to function and newer organs are becoming more and more developed.

"If any man hath ears to hear, let him hear."

There are just two ways of viewing all this change and transformation about us. One is to see in it only chance; the accidents of forces interplaying upon other forces; out of billions of possibilities the eye just happened to be in the front of the head, hair just happened to be on the animal's back and the elephant just happened to have a trunk. The other way is to see a designing hand in it all and through it all.

CHANCE OR PURPOSE?

A careful student of history must come to this second conclusion. Life is not a happen-so; not the mere interplay of the blind forces of nature; not the caprice of fate. Life is upheld by

a designing mind; life is shot through and through with purpose. Life is not mere growth and decay, but progression; and every age is nearer the goal than the preceding one. This old world is like a giant orchestra with a multitude of instruments. God the Master is trying to get it tuned up. It has been builded for harmony and harmony must be the end gained. The jangles and jars are but discords made by improperly adjusted instruments. The noise of life is not its soul, but is an accident of its progress. Beneath and within life there dwells the dominant purpose of God who will see it through.

From out of this multitude of sounds, men will hear largely what they have trained their ears to hear. The botanist will see tremendously more in walking through a forest than the man who has never studied botany.

NEW YORK

The musician will hear in music what the untrained ear will be entirely oblivious to. The owner of an automobile can detect sounds and harmonies coming from the motor that are entirely beyond the man who rides in a machine for the first time. The real vital life of these things lies just in these finer aspects. Men do not understand things by viewing or hearing them en masse, but by learning their soul. Every one can see trees and flowers and grass, but it is only the trained eye that can detect the species and appreciate the real order and harmony in the plant world. Anyone can hear sound when the orchestra is playing, but it is only the trained ear that can appreciate the harmony, detect the fine points of execution, discern the real soul of the music.

Life in general is like that. So many see life only en masse; so many hear but the noise of this giant orchestra; hear only the roar of this mighty engine. But just as sure as there is a soul in the forest, just as sure as there is a soul in music, just as sure as there is a soul in the automobile motor, so there is a soul in life generally—and that soul is God, God who is in and through and back of life. Men must train their ears to detect the sound of his voice, or they will hear only the noise and the roar of the things about them and will fail to catch the thing that is really essential.

SEEING GOD IN HISTORY

When the twelve spies were sent into Canaan, they all saw giants and mighty walled cities. Ten saw nothing more. Only Joshua and Caleb saw God, and they saw him as the biggest factor in the enterprise. Elijah heard the terrific winds of Horeb, listened to the rumblings of mighty earthquakes and stood in wonder as the sounds of roaring flames beat in upon his ears. But Elijah was quick to discern that God was not in these forces of destruction. He heard an-

other thing and it saved his soul; he heard the "still small voice," and it was the voice of God. King Ahaz heard only the clamor of the kings of the north as they were knocking at his front gate; heard only the rumblings of the approaching chariots of Assyria. But Isaiah heard God, and God was to him the mightiest factor in the whole situation. The kings of the north where but "two tails of smoking firebrands," and Assyria would be blown before God's power like chaff before the wind.

The apostles of Jesus heard only the murmurings of hate and saw only the approaching destruction of the life of their master by his enemies. When that hate had spent its fury and Jesus seemed to lie helpless in the shackles of death, the apostles felt that all their hopes were gone and returned to their old vocations. But Jesus, while he plainly heard these noises of destruction, heard the voice of God above them all, and in hearing and doing conquered.

UNDERTONES OF HARMONY

Ole Bull, the violinist, was one day found standing far out upon a great projection over the sea. Below him the waves were dashing their fury against the clefts of rock. Ole Bull had his violin to his chin and was playing. He was trying to catch the undertone of the sea. The average ear would only hear the lashing of the waves; only a soul trained to detect harmony would ever think that these roaring waves had a soul, and that within and beneath the clash of the sea there was an undertone of harmony speaking its message to men.

Today great sounds are abroad in the world, more than ever before in the history of men. The wars of former times were but the morning's play in comparison with the one now raging. Alexander conquering the world, Caesar marching through Gaul, Jerusalem bathed in blood, Napoleon upon his nefarious conquests, all these

pale into insignificance when compared with the world war of today. The jar and jangle that fills the world is awful. To the casual ear the world is more like a giant boiler factory in action than a magnificent orchestra at play. It is the sound of uproar rather than the harmony of music. It seems like the clanging of millions of cymbals instead of the grandioso of a glorious symphony. There never was a day when the world needed trained ears as today, ears trained to detect the voice of God and to hear the tramp of his feet. There is a need for men and women to live close to him, to catch the harmony of a progressive accomplishment.

THE HEARING EAR NEEDED TODAY

Wonderful possibilities lie before the pathway of men in these terrible days, yet awful consequences are in store if we do not see God. The Israelites believed the ten spies rather than Joshua and Caleb and as a result were compelled to travel the wilderness for forty years as wanderers. Detecting the "still small voice" saved Elijah and sent him back to the tasks from which he had fled. Ahaz did not heed Isaiah and the forfeiture of a kingdom was the result. The Jews failed to heed the warning of Jesus, who tried to get them to listen to the voice of God in their hour of need, and the destruction of Jerusalem and the passing of a nation forever was the result. The men who have made the world to advance have been the men who could hear the voice of God above the clamor.

God lives today more vitally than he has ever lived before and he is seeking to be the real guide to men. He is not in this war—this war is a war of selfishness, of hate and of greed. Yet God is working great things out of these situations and men need to live close to him during this awful crisis. "If any man hath ears to hear, let him hear."

Danville, Indiana.

The Church and the War

By Shailer Mathews

In the Biblical World

WE are in war. That is now a determining fact in American life. Whether we regret it and bemoan it, or welcome it and rejoice in it, the situation is one of war. We must do business while at war, study while at war, pray and serve our world while at war. To act, think, worship, on any other assumption is madness.

The church must do its work in the

midst of a nation at war. There is no alternative that does not smack of treason.

What then is the duty of the church?

First of all it is to remember that it is a church and not a military institution. Its pastors must remain spiritual leaders. Its members must be champions of the spiritual life.

To forget this fundamental duty is

poor patriotism and poorer religion.

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It is the duty of the church to fill men's hearts with confidence in spiritual things. Ministers are not medicine men of civilization, beating the tom-toms of selfish nationalism, heralding an American God and an American gospel. The nation must be heartened in its sacrifices by inter-

pretations of the divine will. We are on God's side so long as we fight to preserve the precious heritage of the spiritual forces in history, liberty, democracy, and human rights.

We dare not pray for victory were we fighting for land, or booty, or conquest, or national supremacy, or the enforcement of our political ideals upon unwilling people.

We fight to make the world safe for democracy, not for the subjugation of a world to democracy.

The church must see to it that hatred is not allowed to dim the nobility of our present purposes.

The church must resolutely refuse to class its expenditures for missions at home and abroad, for the welfare of society, and for the preservation of

public morals with the luxuries in which we economize.

Its work must be increased, not curtailed. The times are too exigent for retrenchment. If the gospel was needed in times of peace, it is doubly needed in the time of war.

We must expand in ministering to the souls of men.

We must redouble our efforts to protect the soldier. Moral deterioration always waits upon war. The church must mobilize its forces to make soldiering safe for character.

So, too, must the church stimulate men to a larger sense of obligation to those whom the war will make its victims. This is the time to give money, not to make money. Beyond the cheerful submission to taxes and loans, there must be also the contributions to

the Red Cross Society and to other agencies of helpfulness.

The church must teach repentance and prayer. Death is closer than ever before. Life is more serious. Why obscure these solemn facts?

And, if we are to face them as we should, the Christian leader must talk about something more vital than the fulfilment of prophecy in "tanks," aeroplanes and Armageddon. He must bring men's souls to God. Sin and death call for a deliverer.

Let the church preach the good news of a God who works his loving will even through the hatreds of men and who fills with new courage and faith the hearts of those who through personal sacrifice and national repentance present themselves to him in service to their world.

What Is Christianity?

By Benjamin B. Warfield

In Princeton Theological Review

DOES the word "Christianity" any longer bear a definite meaning? Men are debating what Christianity really is. Auguste Sabatier makes it out to be just altruism; Josiah Royce identifies it with the sentiment of loyalty; D. C. Macintosh explains it as nothing but morality. We hear of Christianity without dogma, Christianity without miracle, Christianity without Christ. Since, however, Christianity is a historical religion, an undogmatic Christianity would be an absurdity; since it is through and through a supernatural religion, a non-miraculous Christianity would be a contradiction; since it is Christianity, a Christless Christianity would be—well, let us say lamely (but with a lameness which has perhaps its own emphasis), a misnomer. People set upon calling unchristian things Christian are simply washing all meaning out of the name. If everything that is called Christianity in these days is Christianity, then there is no such thing as Christianity. A name applied indiscriminately to everything, designates nothing.

WHAT OF "REDEMPTION?"

The words "Redeem," "Redemption," "Redeemer" are going the same way. When we use these terms in so comprehensive a sense—we are following Kaftan's phraseology—that we understand by "Redemption" whatever benefit we suppose ourselves to receive through Christ—no matter what we happen to think that benefit is—and call him "Redeemer" merely in order to express the fact that we somehow or other relate this benefit to

him—no matter how loosely or unessentially—we have simply evacuated the terms of all meaning, and would do better to wipe them out of our vocabulary. Yet this is precisely how modern Liberalism uses these terms. Sabatier, who reduces Christianity to mere altruism, Royce, who explains it in terms of loyalty, Macintosh, who sees in it only morality—all still speak of it as a "Redemptive Religion," and all are perfectly willing to call Jesus still by the title of "Redeemer"—although

some of them at least are quite free to allow that he seems to them quite unessential to Christianity, and Christianity would remain all that it is, and just as truly a "Redemptive Religion," even though he had never existed.

I think you will agree with me that it is a sad thing to see words like these die like this. And I hope you will determine that, God helping you, you will not let them die thus, if any care on your part can preserve them in life and vigor.

The Leaden Eyed.

Let not young souls be smothered out, before
They do quaint deeds, and fully flaunt their pride.
It is the world's one crime its babies grow dull,
Its poor are ox-like, swift and leaden-eyed.

Not that they starve, but starve so shamelessly.
Not that they sour, but that they seldom reap.
Not that they serve, but have no gods to serve.
Not that they die, but that they die like sheep.

Rachel Lindsay

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

N. D. Hillis Works for the Liberty Loan

Among the leading workers for the Liberty Loan in this country was Rev. Newell Dwight Hillis of New York. On May 21, he left his church in Brooklyn and went on a tour with other leading men through the south and southwest to the Pacific coast. He spoke thirty-two times in twenty-two cities and covered a distance of nine thousand miles in twenty-two days. The General Committee of the American Bankers' Association speaks in the highest terms of his service.

New York Will Remember Luther

The citizens of New York will pay honor to Martin Luther in the Grand Central Palace in October, remembering four hundred years of history since the posting of the theses on the church door at Wittenberg. Local churches will exhibit the work they are doing and the great interdenominational agencies will also make an exhibit of their activities. The history and achievements of Protestantism will be graphically set forth.

President's Son-in-law for France

Mr. Francis B. Sayre, son-in-law of President Wilson, has been appointed by the Young Men's Christian Association as a representative of the Association during the present war. He will go with the American troops and will sail with twenty-five other men chosen for this work.

City Missions and Philanthropy

The City Missionary Society of the Boston Congregationalists attends to philanthropy as well as the more conventional activities of city mission work. One of their special activities is the sending of mothers and children to the country for a week of rest. Last year 4,170 were given such a vacation. This kind of service has been carried on for thirty-eight years.

Bohemians Honor John Huss

The Bohemians of Chicago cherish the memory of John Huss who is not only a symbol of Protestantism for many but also a symbol of the liberties of their people, won by such a price as martyrdom. The anniversary of the burning of the reformer was held this year in the Carter H. Harri-

son school building and Rev. Vaclav Vanek was in charge of the program. Mr. Vanek is a city missionary working under the Presbyterian board.

Organize Missionary Society for Russia

The Presbyterians of New York have organized a missionary society to do work in Russia. It is thought that the new political conditions will bring a change in religious attitude favorable to Protestantism.

Congregational Roof Garden

The First Congregational church of Canton, Ohio, has opened a new building with a spacious roof garden which will hold more than a thousand people. An interesting feature of the opening was the presentation of a large United States flag by Betsy Ross Tent of the Daughters of Veterans. This flag will fly from the top of the church. The roof garden will be a community center for moral, social and civic uplift.

Protestants of Indianapolis Speak

Rev. M. C. Pearson is secretary of the Church Federation in Indianapolis and he writes a short sermon for the press every week. Since the war broke out he has been emphasizing the slogan, "Keep Indianapolis Morally Clean."

Federal Church Executive for Duluth

The leading cities of the country are being organized for local federation work and one of the latest cities to fall into line with modern methods is Duluth. The Inter-Church Council of Duluth has employed Mr. W. L. Smithies as executive secretary. The newspapers of the city gave very favorable notice to this advance step.

Toward Church Union

At the meeting of the Michigan Conference of the Congregational churches held in Jackson, May 15-17, a statement was presented from the Genesee Association, as reported by the Congregationalist. It included: 1. A United Church made up of denominations already dominated by the democratic spirit is both desirable and possible. 2. The action last January of the Commissions on Christian Unity of the Disciple and Congregational churches, looking toward the

organic union of these two denominations, is commended. 3. The Congregational Commission on Christian Unity is requested to resume negotiations with the Methodist Protestant and United Brethren churches. 4. The request is made that the Baptist denomination be invited to join these four denominations in working out and putting into effect a mutually satisfactory plan of union. This was endorsed by the Michigan Congregational Conference and ordered forwarded to the next meeting of the National Council of Congregational Churches.

More "Quiet Hour" Talks

S. D. Gordon, the author of the "Quiet Talks" books, is conducting a daily morning meeting, 10 to 10:45 o'clock, from July 2 to September 4, at a prominent board walk theater at Atlantic City this summer. These meetings are supported by a committee of the city's laymen, with the hearty co-operation of the ministers.

President Wilson Places Tablet in Old Church

The old Presbyterian church at Staunton, Va., was the one in which President Wilson's father was pastor at the time the future president was born. The building is being remodeled and the president has asked the permission of the church to place a tablet in the remodeled building to the memory of his father.

Bishop Oldham In America

Bishop Oldham is the Methodist authority for Latin America and he is now in this country conferring with the secretaries of the Board of Foreign Missions of the Methodist Episcopal church. He will visit some camp meetings during the summer and will sail for Buenos Ayres in the fall. Mrs. Oldham is now in Buenos Ayres entertaining the bishop's callers. Bishop Oldham speaks as follows with regard to the South American situation: "The Republics of South America are greatly moved by the entrance of the United States into the war. Brazil and Bolivia immediately joined hands with us. Argentina, which has suffered much from drought and locust and is very hard hit financially by the difficulty in obtaining loans, is nevertheless steadily moving towards alignment with the Northern Republic."

Social Interpretations

By ALVA W. TAYLOR

What Is "Practical" Politics?

When an issue like that of prohibition is mentioned we hear much talk about "practical politics." The politicians have always called it poor practical politics to tackle the booze issue. Is it practical politics or mere conventional statesmanship? Every practical consideration demands the elimination of booze as a war measure. If it is logical to make army camps and naval vessels bone-dry, why is it not just as practical to make the industrial army dry? Conscription is based upon the theory that we are organizing a nation for war and the draft is only to enable us to make scientific selection of those who can fight best and to enable us to select those who can be spared from the quite as important business of supplying the army and feeding the Allies; thus, if efficiency requires a dry fighting force at the front, it also demands a dry fighting force behind the lines. The liquor industry employs something less than 800,000 men; logic demands that they be released to take the places of the million and a quarter who are taken out of industry for the fighting lines. We must save all waste and economize until it hurts to feed the Allied armies and the nations behind them; logic demands that we save the 11,000,000 loaves of bread and the vast amount of other food values that goes into booze, as well as make its army of employes and purveyors productive factors in the national wartime economy. The housewife is asked to save \$700,000 from the garbage can for the sake of national economy, yet we allow the booze business to spend more than \$3,000,000,000 per year over the booze purveyors' bar.

Practical politics, in terms of far-seeing statesmanship, would have abolished the booze business in peace times. But conventional statesmanship never proceeds beyond certain precedents, and the prohibition issue is too revolutionary for it. Russia's example is furnishing powerful sanctions to these conventional statesmen; if Russia did it, we might do it, they say. England has been able to curtail beer manufacture by some sixty per cent; conventional statesmanship has been able to go thus far because the precedents were established in relation to other products, but it has not dared to declare liquor not a legitimate industry. Prudence

doth make afraid. Liquor interests are interwoven into politics as the warp into the woof; thus "practical politics" stands in awe and fear.

* * *

Not Pensions but Insurance

The Carnegie Foundation has determined to give up its pension scheme and substitute for it a scheme of insurance for teachers. The motives behind the pension system were good, but time and the trying have demonstrated its errancy. It put all institutions not on the list at a discount in securing teachers and made it difficult for a teacher to change from one school to another freely; it left the great majority of teachers unprovided for and those with the poorest salaries at that. It is to be hoped that church funds now in process of accumulation will ultimately be administered in the same manner, i. e., as insurance funds rather than as pensions. The Carnegie Foundation's study and experience will no doubt be invaluable to their trustees and would seem to come in the nick of time—for these funds are as yet largely uncollected. The foundation will use its funds to lessen the cost of insurance but put the initiative up to the insurant and his school, and it will enable every school and every teacher to benefit by its plan.

Life insurance is the greatest single co-operative enterprise in the land today. There are 40,411,979 policies in force, carrying insurance to the amount of \$21,589,172,000. The Presbyterian Minister's Fund, now open to pastors of all communions, offers the safest and most liberal insurance in existence for ministers, but it is able to do this only because it is confined to ministers and they, as a body, constitute a favored risk because of their clean living and an occupation that does not involve great risks of accident or disease. But there are many whose salaries are too meager to take advantage of it and few are able to carry enough insurance to guarantee a subsistence income for old age. Here the church funds now being raised could supplement and make assurance possible through their contributions and the supplementary sums given yearly by the churches.

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THE MINIMUM COST OF LIVING. By Winifred Stuart Gibbs. (93 pages. \$1.00. Macmillans.)

This is the latest of the several scientific books on the subject. Its

subtitle is "A Study of Families of Limited Income in New York City." It is an intensive and protracted study of the budgets of seventy-five New York families with incomes ranging from \$200 to \$300 up to \$1,100 to \$1,200, the major portion of them running from \$500 to \$800. They were found to produce much more than the average of sickness and death and to end the average year with a deficit. By the application of scientific rationing health, mortality and deficit conditions were all greatly improved. The study is replete with tables showing conditions and improvements and the means adopted to secure them. It shows that much can be done to improve the conditions of the poor through education in regard to food and other expenditures. Much more could be done through a living wage.

* * *

PROPERTY AND SOCIETY. By Judge Andrew Alexander Bruce, of Supreme Court of North Dakota. (150 pages. 50c. McClurg & Co.)

This little book is a weighty argument for the constitutionality of modern social and industrial legislation. It reviews the history of property and personal right and shows how modern conditions demand the steady delimitation of personal in favor of society's rights. In the development of American law and liberty there has never been any division on the question of the rights of human life as against that of property. In the construction of the law the courts have often been dependent upon precedent more than upon social welfare and thus, in many cases, failed for the time being to justify social legislation. Even in such cases as that of child labor they have upheld the law under the ancient theory that the child is the ward of the state, but Judge Bruce contends the right of the child to his own health and life and society's right in them for him should be the basis for upholding such laws; thus the law could be made to apply to men as well as women and children. He reasons also in favor of conservation of natural resources, of national health, of the logic of liquor legislation and compensation for injuries in industry, etc. This little book is a ringing brief for social legislation.

Memorial United Brethren Church of Dayton, O., has trained two Junior Endeavorers who have become missionaries, one at home and the other abroad.

The Sunday School

Soul - Satisfaction

The Lesson in Today's Life*

By CHARLES H. SWIFT

GOD does not mock the natural longings of man's soul. For every noble ambition He provides a way of satisfaction. He does not place in man's soul a deep yearning after the higher things of life only to disappoint him. Every necessity of nature has been provided for. The great fountain of God sends forth perennial streams to which the thirsting soul may go and find satisfaction in the quenching water of life. God's gracious invitation is the expression of the divine desire to bless the human family in satisfying the hungry souls of men.

The prophet's fertile figure becomes impressive as one vividly imagines the hungering and thirsting body for those physical wants which alone can satisfy. These persistent and sometimes painful wants, which so readily find the means of satisfaction in God's well-ordered world, give us assurance that the deep-seated longings of the soul for spiritual things will not be in vain.

* * *

After all is said, man's deepest yearning is for God. He may deceive himself for a time in believing that he wants the things which belong to this world; but the time comes when this becomes a mockery to him, for the cravings of his soul are for things more substantial, things which are eternal. Men spend a life-time in attaining that which, in the end, proves a curse.

God's gracious invitation is given to a people who attempted to find happiness and satisfaction away from the eternal springs. Their social, economic and religious life was all shot through with the rapidly growing selfishness of the day. Greed for gain and desire for prominence were shackling the hands of justice and drying up the springs of sympathy. The people were spending their money for bread which was no bread at all. What a tragedy in the perversion of human nature, when men will run themselves to death in chasing soap bubbles, allured only by the beautiful

*This article is based on the International Uniform Lesson for July 29, "God's Gracious Invitation." Scripture, Isaiah 55.

colors reflected in the pearl-like surface.

* * *

This gracious invitation finds its counterpart in the teachings of Jesus relative to what is fundamental to life's happiness. That the soul which hungers and thirsts after righteousness will find happiness, is the divine conception of the great Teacher. Jesus is saying what God's invitation embodies, driving home the truth that only the adjustment of one's life to his whole environment so as to experience no harsh and harrowing relationships with one's fellowmen will bring permanent happiness. How many actually experience a tugging at their hearts, a ceaseless gnawing of the soul, for a right relationship with God and fellowmen?

Jesus knew the psychology of the soul and no doubt came in contact with men and women who could not find that peace and satisfaction which their souls craved. To these

disappointed, weather-beaten, heart-broken pilgrims He cries out: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

* * *

The world of today needs this divine invitation. The great soul of humanity is tossed upon the high seas of fearful foreboding and sneering skepticism. Science, philosophy, art, literature, education, commerce, yea, all the substitutes which the soul of man has been feeding upon have come to nought, while the eternal hunger for God grows more intense. Greedy selfishness, malignant militarism and tyrannical autocracy are proving to be false gods. The sin-cursed heart and the sorrow-tossed soul of the world are pleading for that which can give permanent satisfaction.

It is an opportunity for the prophet's voice to be heard from our pulpits: "Seek ye Jehovah while He may be found; call ye upon Him while He is near." It is an opportunity for the program of Jesus to be heralded forth as fundamental to the great need of world reconstruction. It is an opportunity for the dynamic spirit of the saving Christ to transform the lives of countless multitudes who are seeking rest from weariness of soul. It is an opportunity for the church to extend anew God's gracious invitation to a lost world.

Christian Church, Carthage, Mo.



Some Recent Books



HIS FAMILY. By Ernest Poole. When "The Harbor" appeared a year or two ago the author was greeted in many quarters as a writer of a "great American novel," even if this did not prove to be the "Great American novel" long looked for. In his second book, "His Family," is pictured a New York home in the rapidly changing environment of that cosmopolitan city. Some of the most vital problems of our present day city life are considered—the home, motherhood, children, the school. Roger Gale is vividly drawn, with his sadness at the changing circumstances of life and his final partial satisfaction in realizing his "immortality" in the lives of his three children. (Macmillan Company, New York. \$1.50.)

SIX MAJOR PROPHETS. By Edwin E. Slosson. "Comprehensive and illuminating analyses" of six of the prophets of the modern age—Shaw, Wells, Chesterton, Eucken, F. C. S. Schiller and John Dewey. A companion volume to Dr. Slosson's earlier work, "Major Prophets of Today."

The author gives such treatment of these masters that the reader may readily choose for himself which is best adapted to serve him as "guide, philosopher and friend." (Little, Brown & Company, Boston. \$1.50 net.)

THE LAND OF THE GOLDEN MAN. By Anita B. Ferris. A volume of true stories about the people of South America. Thrilling stories of Indians which have more than a thrill. Some suggestions are offered for the use of the book in Sunday school classes, mission bands, etc. (Missionary Education Movement of the United States, New York.)

ANN OF AVA. By Ethel D. Hubbard. A charmingly written story of the life of Ann Hasseltine Judson, with pictures of early missionary work in China as carried on by Adoniram Judson and his helpers. A valuable book for use with young people's classes. (Missionary Education Movement of the United States, New York.)

Disciples Table Talk

Nebraska State Convention

The Nebraska Christian Missionary Society will hold its fiftieth annual state convention July 30 to August 5 at Bethany, Neb. This convention being the fiftieth in the history of the organized work of the Disciples in Nebraska, it has been designated as the Jubilee Convention. The last year has been one of the best in the history of the society. The year was begun with an indebtedness of \$1,600. The close of the year will find more than \$1,000 in the treasury. A very aggressive program has been carried out during the year. Evangelists have been kept in the field constantly, pastors in strategic places have been given generous assistance, and persistent work has been done to increase the efficiency of the church work in all its departments. D. R. Dungan, of Glendale, Cal., will be present at the convention. Mr. Dungan was the pioneer missionary sent by the American Christian Missionary Society to do missionary work in Nebraska. He preached in Nebraska as early as 1860. All Disciples in Nebraska and adjoining states are given an urgent invitation to attend this Jubilee Convention.

* * *

—Dr. H. L. Willett is spending three weeks at Chautauqua Lake, N. Y., and is delivering courses of lectures on the Bible. Dr. Willett is much improved in health in the past few weeks.

—Mart Gary Smith of Ada, O., reports 32 accessions to the church there since his coming, 24 of these being by confession of faith.

—Chester A. Snyder, pastor at Central Church, Salt Lake City, Utah, writes that several young men from Fort Douglas have attended services there recently. Some have placed their membership with Central Church. Mr. Snyder would like to have names of soldiers located at the camp. He should be addressed at 618 Wilson avenue, Salt Lake City.

—R. W. Wallace, who for the past two years has served as pastor at Lexington, Mo., has resigned this work and accepted the pastorate at Winder, Ga. The change is made chiefly in the interest of health. Mr. Wallace will remain in Lexington until October 1.

—S. G. Fisher of the church at Minneapolis recently visited Liberty, Mo., church, with a view to considering a call to the pastorate there. Mr. Fisher is a Missourian.

—Dr. Paul Wakefield and family, of Lu Chow Fu, China, are now at Springfield, Ill., and will remain in this country for a year's furlough.

—The twenty-first annual meeting of the Campbell Institute will be held at the Hyde Park Church, Chicago, July 25-27. As accommodations are limited, reservations should be sent to Edward A. Henry, University of Chicago.

—E. C. Lacy, of the work at Walton, Ky., reports that the cornerstone of the new building was laid on July 14. There have been 10 additions to the church membership at recent services at the Walton church.

—The Christian churches and Sunday schools of McLean county, Ill., held a picnic at Miller Park, Bloomington, on June 28. The address of welcome was given by S. H. Zendt, Bloomington, and the reply by H. H. Peters, state secretary. President H. O. Pritchard of Eureka and R. E. Hieronymus of the University of Illinois were also present and delivered addresses. Both addresses were of a high order and were challenges to the church to render a more vital and effective service during this time of crisis. L. B. Conrad, singing evangelist of Bloomington, had charge of the music. The fellowship was delightful and the day was enjoyable throughout. A committee was appointed to effect a permanent organization and to select officers for the ensuing year. There was a large number of persons present at the picnic.

—The Men's Class of the Hamilton Avenue school, St. Louis, has been co-operating with all of the other departments of that school in an advance movement which was started at the beginning of the year, shortly before the dedication of the new Sunday school building. Prior to the first of January, 1917, the class had a regular attendance of about 20. They have more than doubled their attendance and now have an enrollment of almost 100. Their aim is a regular attendance of 100 men.

—Word has been received of the death of Thomas J. Randall, one of the oldest settlers of the Yakima Valley, and probably the first minister to come to Ellensburg, Wash. Mr. Randall died Tuesday at the home of his daughter, Mrs. Ida M. Craig, in White Bluff, Wash. He had been ill with pneumonia for two months. Mr. Randall was known in the valley as a Bible student and speaker of great charm. Old-timers say that he had preached more funeral sermons than any other minister who was ever in the valley.

—The Board of Ministerial Relief of Indianapolis, Ind., reports a splendid gain in receipts for the nine months ending July 1. The total is \$41,356, a gain of \$15,054 over the same period last year. While there has been a fine advance in all sources of income, the chief gain is in Annuities, that must go into the Permanent Fund, and even so will yield no immediate net return. The Pension Roll has grown to 151, requiring \$2,513 for the July payment and leaving only \$168 in the treasury. Church treasurers and individual friends can save the day by prompt remittances.

—George L. Anderson, Drake student-preacher, has accepted the work at Wapello, Ia.

—The Loyal Bereans Class of the church at Indianapolis, Ia., has provided a five-years' scholarship in Drake for Miss Mona Reed, a graduate of the West Des Moines high school and a member of the Drake Volunteer Band.

—George L. Snively had charge of the dedication of the Guthrie Center, Ia., church on July 8, and raised over \$15,000 in cash and pledges, although but \$12,000 was needed to clear the indebtedness on the new \$20,000 building. W. F. Hurst is pastor at Guthrie Center.

—J. L. Garvin is with the American Church Bureau as Director of Religious

Forces. He conducts campaigns during which he organizes the work of a church and trains a manager to continue the methods permanently. He and his family are now located at Lakewood, O. This will be their home, though Mr. Garvin will be much on the road.

—Jasper T. Moses, though a teacher in the high school at Pueblo, Colo., has been supplying the pulpit of Central Church, Pueblo, since March 1, when the pastor left.

—Schools of Methods have been conducted at Bellefontaine, Mansfield and Columbus, O., in which more than 600 people were enrolled and in which more than 80 local churches were represented.

—At the Jasper County (Mo.) Assembly of Christian Churches, to be held at Lakeside July 24 to August 2, there will be a School of Methods in which lectures will be given by D. W. Moore, of Webb City; C. C. Garrigues, of Joplin; C. H. Swift, of Carthage; J. H. Jones, of Springfield; W. P. Shamhart, of Joplin, and others. C. H. Swift has charge of the sessions of the school. C. C. Garrigues has charge of the elders' and deacons' conference, in which Mr. Garrigues, Mr. Shamhart, Mr. Swift, Mr. Moore and Mr. Jones will have part on the program, and also R. W. Hoffman, J. B. Briney and Dr. John Clark. A. W. Taylor of Columbia, Mo., will give a series of addresses at the rural church institute, also Professor A. C. Ragsdale, of the State University, and C. T. Patterson, of the State Poultry Station. There will be various attractive forms of recreation provided, including baseball, tennis, boating and swimming. W. P. Shamhart, of 1507 Connor street, Joplin, Mo., should be written concerning the renting of tents for the assembly.

—An adult class of the church at Fayetteville, Ark., has been practically eliminated by enlistments for the war. The superintendent of the school, W. B. Stelzner, states that on the first call of the President for defenders of the

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nation, practically every man in the class responded. Just two are left.

—The Montana State Convention held in Bozeman, June 18-21, was pronounced among the best, if not the very best, ever held by the Disciples in the state. There were eighty-three delegates and visitors from points outside of Bozeman in attendance. Chief among the speakers were Mrs. Terry King of Texas, Walter Menzies of India, Roy Roadruck of Spokane, Wash.; W. J. Clarke and Grant K. Lewis of Cincinnati, O. The reports of the superintendent of missions, J. E. Parker, indicated good work done. A fine body of young men have recently come into the ministry of the Montana churches.

—Vaughan Dabney, of Durham, N. H., came to Chicago recently to read the marriage service for his sister. While here he supplied Dr. Ames' pulpit at Hyde Park on June 17.

—Dean F. O. Norton, of Drake, is teaching New Testament Greek and Septuagint Greek in the University of Chicago this summer.

—The churches and the Y. M. C. A. of Keokuk have put up a tent at the camp of "Co. L." supplying it with piano, Edison machine and records, writing material, tables, chairs, etc. They also furnish a program each Tuesday and Friday. Wallace R. Bacon, pastor at Keokuk, is taking an active part in these camp activities.

—S. G. Buckner, of Somerset, Pa., was called to succeed J. H. MacCartney at Modesto, Cal., and accepted. Then the Somerset church roused itself and after some correspondence persuaded the Modesto church to release Mr. Buckner from his acceptance so that he might continue at Somerset, Pa. He continues at Somerset with an increase in salary.

NEW YORK A Church Home for You.
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—D. W. Moore, pastor at Webb City, Mo., reports a patriotic service at the church there on July 1. In the morning there was a flag-raising, two national flags and a Christian Conquest flag being raised to position with impressive exercises. Judge Frank Forlow, of Webb City, delivered an address on "The Flag," and the pastor followed with a brief address on the history and meaning of the Christian Conquest flag. Mr. Moore believes that the two flags should be made to wave side by side, on the ground that "no nation has yet survived the loss of its religion." The Webb City church has recently made an offering of \$55 for Red Cross work, and passed its apportionment for both benevolences and the foreign work.

—E. A. Cole, pastor at Knoxville, Pittsburg, reports that the congregation there is contemplating some needed improvements on the building for August. There were seven additions to the membership at Knoxville recently. In a fine exchange meeting held by E. N. Duty, of Charleroi, Pa., there were nine confessions of faith and eleven accessions by letters as results of the effort.

—A. W. Taylor, of Columbia, Mo., is delivering a series of lectures at Phillips University, Enid, Okla., this week on social service themes.

—In the death of Dr. William S. Woods the college at Fulton, Mo., which bears his name, comes into prominence

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—H. W. Hunter, of the Wellington, Kan., church, was secretary and publicity man for the Red Cross War Fund campaign for all Sumner county. The work was well done, for with an assignment of \$38,000 for the county, \$55,000 was reached. Many complimentary things were said about the work of Mr. Hunter, both as to secretarial and publicity work. Wellington raised \$18,000 of the above amount. During this campaign Mr. Hunter moved his desk to Red Cross headquarters.

—W. F. Turner has just completed five years of service at North Yakima, Wash. During this period 897 new members have been received into the congregation, 404 of these last year; 87 since January 1 at regular services. Over 300 were received during the Kellems evangelistic meetings. Assisted by J. W. Tapp, Mr. Turner has conducted three home force meetings in four years. The Sunday school at North Yakima, which Mr. Turner superintends, has the largest attendance of any school in Washington, Idaho or Montana. The C. W. B. M. organization has 101 members, the largest in Washington; this supports a "living link." There are two Christian Endeavor societies. This church was organized 37 years ago at Yakima City and later was moved to North Yakima. There are now nearly 1,500 names on the membership list, all being resident. Mr. Turner was recently given the degree of D. D. by Eugene Bible University. The school had conferred this degree but four times in twenty years.


—The Wellington, Kans., church supports the work of V. C. Carpenter in Porto Rico. In a letter that the church received lately he states that there was every indication that the Island would go "Dry" when it voted on this proposition on July 16th. Mr. Carpenter

says that the work of the church in Porto Rico is doing well. The church at Wellington is happy in being able to keep up his salary.


—O. F. Jordan, of the church at Evanston, Ill., has been appointed by the local mayor a director of the Evanston Public Library, and will give his efforts to the work of the book and library extension committee.

—Bethany Assembly has secured for the opening Lord's Day evening, July 29, an illustrated lecture by Prof. W. E. Michelon, of Paris, on "How We Live in the Trenches in France." Over 100 views taken on the field will be presented. Prof. Michelon speaks English fluently, and comes to this country as a special lecturer for the French government in the interest of the Red Cross.

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REJOICING IN ANXIETY

Comparative Statement of Ministerial Relief Receipts, Oct. 1st to July 1st

	1916	1917	Gain
Churches	\$11,982	\$13,667	\$1,685
Bible schools...	1,992	3,762	1,770
Individuals, Men and Millions			
Movement ...	1,700	3,221	1,521
Interest and rent	2,813	2,880	67
Estates	1,560	1,250	*310
Annuities	6,200	15,500	9,300
Conventions, etc.	55	1,076	1,021

Totals\$26,302 \$41,356 \$15,054
*Loss.

Over against the encouragement that comes from such a fine showing is the grim fact that, when the pension checks, 151 of them, went out last week, carrying \$2,513, they reduced our bank balance to \$168. You see over \$16,000 of this year's splendid receipts had to go into the Permanent Fund, only the interest on which can be used.

The July quarterly remittances of the churches that follow the budget system faithfully are helping us to meet the season that formerly brought in very little money. If individual friends will also rally promptly we can get through the summer without borrowing. Of course, we cannot stop or reduce payments to the Veterans of our Lord in such times as these.

BOARD OF MINISTERIAL RELIEF
W. R. Warren, Sec.
120 E. Market St., Indianapolis, Ind.

BIBLE CONFERENCE WEEK AT BETHANY ASSEMBLY

This week, the last of the Assembly, will be the climax of the 1917 session. Large numbers of ministers are expected to be in attendance to hear the series of lectures: C. C. Morrison, editor The Christian Century, upon the subject, "The Disciples and Christian Union"; the two series of addresses by Mr. and Mrs. John E. Pounds, Hiram, Ohio; the continuation of the two series of lectures by Prof. E. E. Snoddy on "The Apostolic Church," and "The Psychology of Human Behavior"; the illustrated lecture by Orvis F. Jordan, Chicago, on "The History and Achievements of the Disciples of Christ"; the lecture recital by Julius Caesar Nayphe, an interpretation of the Twenty-third Psalm, and other lectures which, for lack of space, we do not mention. Mr. Morrison will deliver the Commencement address for the Bible Training School on Friday evening, August 17. There will be a pageant, "Kanjunda," under the direction of Miss Lucy King De Moss, Cincinnati, Ohio, on the evening of August 15. Prof. Alvin Roper, Winona Lake, who is to teach for ten days in the Singers' School, will give a concert on the evening of August 13.

The National Evangelistic Congress will also meet during this week at Bethany. The program, which is a strong one, will begin on Tuesday, August 14, and close Thursday afternoon, August 15.

THE ILLINOIS DISCIPLES FOUNDATION

The board of directors of the Illinois Disciples' Foundation met at the University Place Church of Christ, Champaign, Monday, July 9. The report of Luceba E. Miner, field secretary for the Foundation, was quite encouraging. It showed for the past ten months \$2,346 in cash and \$10,343 in pledges. The

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

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The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea—1 cupful.....	1.54
(hot) (5 fl. oz.)	
Green tea—1 glassful.....	2.02
(cold) (8 fl. oz. exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.....	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz.....	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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Foundation has employed two student helpers for part-time for the past few years, but with the opening of the new year at the university a young woman will be employed full time to work among the women of the university. The feeling was quite general among the members of the board that the funds would justify the employment of a student pastor in co-operation with University Place Church. This may not be done this year, but a committee was

appointed to take the question up with University Place Church.

The Foundation does not concern itself with securing students for the university. If a vote were taken, every

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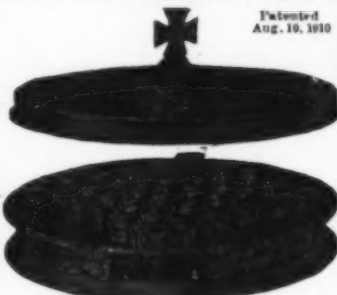
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